

1 Timothy 2:9-15

Prayer

READ 1 Tim. Chapter 2:9-15.

I. Status and Conduct of Christian Women (2:9-15)

- As you follow along in your outline, we're beginning the "**Status and Conduct of Christian Women**" section.

A) Guiding Fundamental Principles Summary

- Before we start this study, I'd like to state some **fundamental guiding principles** regarding this section of 1 Timothy.
- My **definition of a principle** is a **fundamental truth** or proposition that serves as the **foundation for a system of belief** or behavior or for a chain of reasoning.
- **Important Principle #1** – Fundamental to Scripture is the assertion of the **equal value and dignity of men and women by creation and redemption**.
- There is NO difference between the sexes either in the divine image we bear or in our status as God's children through faith in Christ. Any notion or idea of gender superiority or inferiority is totally rejected from the start! **Repeat.**
- A **second principle of fundamental importance** is that we must **always let the eternal truth of Scripture be our guide!**
- I am not sure about churches in other countries, but I can say that in the western world, **far too many churches are influenced by pressures** from the **surrounding culture, pressures from so-called practical needs** (like a shortage of men for ministry), and even **pressure from the government in some countries** (Sweden, for example)!
- These types of pressures **look for the church to conform to the world. The role of women in the church is but one example.**
- However, the **world is NOT our guide!** "For everything in the world—the lust of the flesh, the lust of the eyes, and the pride of life—comes not from the Father but from the world." I John 2:16
- **How does the church avoid the pitfalls of the world? We must always maintain the authority and inerrancy of God's Holy Word, regardless of the culture or age in which we live.**

- There ARE certain events or activities in Scripture **that are clearly cultural and may not necessarily apply to us today.**
- The Bible was written at a certain period to real people living in their historical timeframe. Therefore, certain actions we can assume were done due to cultural norms.
- For example, in **John 13**, Jesus washes His disciples' feet on the night he was betrayed. In that historical context, it was common to wear sandals, and washing feet was an expected action, as the streets were dusty and dirty.
- Jesus said: “If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵ For I have given you an example, that you also should do just as I have done to you.”
- Was Jesus teaching that the church should wash everyone's feet throughout the ages? NO. In the next sentence, Jesus said, ¹⁶ **Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him.**”
- I think we can all agree that the lesson Jesus was teaching on is the **importance of being a humble servant to others!** If you aspire to lead God's people, **your role is to serve them!**
- If you want to follow HIM, you must humble yourselves and put others ahead of you. That was the lesson. He was NOT setting a norm for ALL Christians throughout ALL history.
- We could mention **other cultural norms**, but hopefully, you understand the point. We all need God's wisdom to divide the word of truth rightly!
- Before we look at our text, **one last principle to mention.** We must remember that **our understanding of a text must be based on ALL of Scripture.**
- In other words, the old saying, **Scripture is the best interpreter of Scripture is entirely true!**
- Any conclusions reached from this section of 1 Timothy 2, **as it relates to the status and conduct of women, must be consistent with the whole of Scripture.**
- God's Word **NEVER contradicts itself!**
- In summary, these are the **three fundamental principles** that need to guide our study of chapter two, verses 9-15.

1) Equal value and dignity of men and women by creation and redemption.

2) We must always let the eternal truth of Scripture be our guide, not the contemporary culture.

3) Our understanding of a specific text must be understood in the light of all of Scripture!

B) A Woman's Dress (2:9-10)

- Now, as we move into verses 9-15, we **must take note of the surrounding context.**
- We are still within the context of **the apostle's instructions for proper conduct in the household of God** (which, of course, is the church).
- **Read 3:14-15.**
- We must remember that **verse 8 highlights the Apostle Paul's concern that the church fellowship be free from any contention.**
- **The overriding concern in all of the Apostle Paul's letters is upholding God's truth and maintaining unity within the body of Christ!** These two concerns should never be in conflict!
- As we **move into verse 9**, it is clear that the **same concern (unity)** applies when the apostle addresses **women's dress, demeanor, disposition, and activities.**
- **How do we know that?** The **opening starts in verse 9** with the word, "**Likewise.**" Some translations use the word "**also**". Or "**similarly.**"
- We should **understand the connection** between the "**I desire**" in **verse 8 and verse 9**. As we said before, the ESV's translation of the "**I desire**" may be a bit weak.
- **Elsewhere in Scripture, the words "I will" are translated from the Greek text. This has a bit more of the sound of authority, which is appropriate!**
- Paul is **stating that he wants the men to be prayerful** without **anger or quarreling**, and he may also want the women **to be prayerful and show modesty and self-control**.
- It seems the apostle— or rather, the Holy Spirit, the true author— is **pinpointing the common sins of both men and women. Their besetting sins!**

- Men often tend toward anger and quarreling, while women may tend to focus too much on outward appearance and beauty.
- Paul is **not saying that godly women should not dress nicely or look good**. It is wonderful for godly women to dress in good taste!
- He is saying that women should dress modestly and respectably. This, of course, applies **to both married and unmarried women**.
- The word in Greek is the same word for “**respectable**” that Paul uses in chapter 3 verse 2 to describe one of the **characteristics of an overseer**.
- 1 Timothy 3:2 “Therefore an overseer must be above reproach, the husband of one wife’ sober-minded, **respectable**, and so on...”
- The **common element** between verse 8, which concerns men, and verses 9-10, which concerns women, is **the need for holiness—the need for Christian sanctification**.
- William Hendrickson makes a helpful comment on this. He writes, “Just as the men must make the necessary preparations, so that with prepared hearts and without previous disposition to evil they “come to church,” able to lift up holy hands, so also the women must give evidence of the same spirit of holiness and must show this while they are still at home, getting ready to attend the service.”
- Modesty in dress and character has traditionally been an important virtue for Christian women. This command is not limited to the writings of the Apostle Paul.
- There is a parallel passage in the New Testament that addresses the manner in which God desires women to dress. **READ 1 Peter 3:1-6**.
- Like Peter, **Paul’s primary purpose** was to promote a **focus on women’s inner beauty and godly character rather than on external appearance**.
- We also need good old-fashioned common sense! If a woman, in today’s world, **assuming it is culturally acceptable**, has hair with braids in it or perhaps a simple pearl necklace on, I do NOT believe that is necessarily in violation of this text! **As long as it is done in a modest, simple manner**.
- Of course, the issue is the attitude of the heart toward God. Paul is NOT making a statement on fashion!
- Apparently, in the first century, braids were very popular for women. I found a description from one commentator who **describes the braiding of hair in the first-century Roman world**.

- The **author writes**, “What about braids which were popular in the world of Paul’s day? No expense was spared to make them dazzle. They actually sparkled. The braids were fastened by jeweled tortoise-shell combs or by pins of ivory or silver. Or the pins were of bronze with jeweled heads; the more varied and expensive, the better. The pinheads often consisted of miniature images (an animal, a human hand, an idol, the female figure, etc.). Braids, in those days, often represented fortunes. They were articles of luxury! **The Christian woman is warned not to indulge in such extravagance**”.
- When Christians come to worship, with showy expensive and perhaps provocative clothes on, expensive jewelry, and perhaps fancy hairstyles, this is **no doubt the very opposite of the way God would have us come**.
- **God welcomes and accepts in worship humble and contrite hearts**. The prophet Isaiah wrote in chapter 66:1-2:
- “**Thus says the LORD**: Heaven is my throne, and the earth is my footstool; What is the house that you would build for me, and what is the place of my rest? ²All these things my hand has made, and so all these things came to be, declares the LORD. **But this is the one to whom I will look he who is humble and contrite in spirit and trembles at my word.**”
- In Psalm 51:17, David wrote, “**The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise.**”
- A woman who professes godliness must prioritize **her internal beauty**. Paul’s main focus is on this.
- Modesty regarding a woman’s external appearance and an emphasis on her inner character contrast with the pagan practice of dressing women in their finest for public festivals garments.
- **Festivals and celebrations to the false deities** (Like Artemis of the Ephesians) were common practice. History records that during these festivals, women often dressed and fixed up their hair with great extravagance!
- In Paul’s day, it was common for the **Roman emperor’s wife to set the fashions** of the day, **perhaps similar to today’s women’s fashion magazines**.
- **At least for the wealthy class**, she was the **role model** that many women throughout the Roman Empire **tried to imitate**.
- According to the Apostle Paul, however, Christian women ought to take a different approach! **They should express their spirituality in modest attire that doesn’t show a preoccupation with physical appearance or indulge in vanity**.

- **Proverbs 31:30** “Charm is deceitful, and beauty is vain, but a woman who fears the LORD is to be praised.”
- Please do not misunderstand me. The Scripture **does not say** that a woman should make herself look plain or unkempt!
- Scripture **does NOT minimize beauty!** It is a delightful gift from the Creator! **How wonderful it is!**
- The primary concern is not the braids, gold, or even the beautiful clothes. **God is after the heart —He wants us to have a sincere heart for the Lord Jesus Christ.**
- Proverbs 23:26 says, “**My son, give me your heart and let your eyes delight in my ways.**”
- The adornment the Holy Spirit wants for women is attained by means of the performance of her good works. **Verse 10. Rather than “braided hair and pearls,”**
- **What is proper for women who profess godliness? “Good Works.”**
- This is the **first occurrence in the Pastoral Letters of the adjective and noun (good works).** Take note of it, for we will see the Apostle Paul use it many times in these letters. **It is an extremely common concern that Paul has for Christians!**
- In fact, **Paul’s writing to Titus** includes it in another one of his many “trustworthy sayings”.
- Titus 3:8 – “**The saying is trustworthy, and I want you to insist on these things, so that those who have believed in God may be careful to devote themselves to good works. These things are excellent and profitable for people.**”
- Also, **Ephesians 2:10** explicitly tells us that **good works** are one of the reasons we are in Christ! **One of the reasons God has brought us to Himself!**
- “**For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.**”
- **@@@@@Good works** in the Christian life, for women and **MEN**, **must be a priority.**

- Scripture teaches us it will be the natural result of saving faith in Jesus Christ, which is why the Apostle James writes, “I will show you my faith by my works.” James 2:1

C) A Woman’s Behavior (2:11-14)

- The next section in the outline is entitled “A woman’s behavior.” This brings us to verses 11-14 of chapter 2.
- Sadly, these are some of the **most hotly debated verses of the Pastoral letters and the entire New Testament!** In fact, various authors have written more words on verses 11 and 12 than any other verses in all the Pastoral letters!
- There are generally two primary interpretations of this passage regarding the role of women in the church.
- They are the Traditional/Historic interpretation, who believe women are not intended to be Pastors in the church, and what is often called in literature a Progressive/ Egalitarian interpretation. They would support women ministers and even the ordination of women.
- These labels are undoubtedly **a huge oversimplification, and I am not fond of them.** However, I use them because that is what you will find when you read about this subject.
- We should recognize at the beginning that there are believers in both “camps.” **Holding one view over another** should always be **done graciously and lovingly!**
- **Satan loves to divide the church of Christ.** The evil one has much success in doing just that!
- Remember, when you teach God’s Word, the “**goal of our instruction**” is “**love that comes from a pure heart, and a good conscience, and a sincere faith.**” Chapter 1 verse 5
- One thing that I find very compelling. **It was NOT until 1969 that the role of women in the church became such a hotly debated topic!**
- After that year, the number of **articles and books written in support of women joining the clergy exploded!**
- I can only speak of the Western mindset, but I find it very interesting that the women’s liberation movement began in 1969!

- One has to wonder if this isn't a classic example of **culture influencing how God's Word is interpreted.** We must avoid that trap at all costs.
- So many in this world hear these verses and think the **Apostle Paul was a chauvinist!** Nothing could be further from the truth!
- Undoubtedly, he would wholeheartedly agree with our first principle: Fundamental to Scripture is the assertion of the equal value and dignity of men and women by creation and redemption.
- There is **NO** difference between the sexes either in the divine image we bear or in our status as God's children through faith in Christ.
- This **does NOT** mean **men and women have the same God given roles in life and within the church!**
- **They both have roles and are vital to the Kingdom of Christ, but they are not the same role!**
- Let's read these verses again, and then we will step through them. **READ 2:11-14.**
- I will use Douglas Moo's organization method from this text to organize this section. Quite simply, he breaks the study into **two main stages.**
- The **first stage** is an **attempt to determine the meaning of the text**, which **Paul sought to communicate to Timothy** in the first century.
- The **second stage will be what** Moo calls the **question of significance.**

1) Meaning of the Text

- Starting with the **meaning of the text.**
- Beginning in verse 11, the Apostle Paul **shifts the focus from the disruption caused by women's clothing to the matter of leadership within the church.**
- **The topic of leadership continues into chapter 3, where Paul establishes the basic leadership qualities that elders and deacons must have.**
- A question often asked, and **one we need to answer**, is this.
- **Are these instructions Paul gives regarding women of a temporary nature, or are the instructions meant to be more permanent for the church to follow until Christ returns? **REPEAT****

- In Verse 11, the **Greek word for woman** is **sometimes understood and translated to use the word for wife**.
- This is completely inaccurate! In fact, some Bible translations, like the **Common English Bible**, actually say, “**A wife** should learn quietly with complete submission.”
- The fact is, the Apostle **Paul uses a specific Greek word for wife or wives**, which he **does not** use in verse 11! **This is totally wrong!**
- Those who support using the word “wives” in verse 11 do so because they (**those in the progressive camp**) say later in verse 15 that Paul refers to married mothers by saying those who give childbirth.
- I believe this is trying to **make God’s Word fit preconceived ideas** and is **NOT rightly dividing the Word of Truth!**
- As stated in this passage, the truth is that **since verses 8 and 9 clearly refer to all men and women**, it makes perfect sense to **take the meaning of all women in verse 11**. That is **supported by the Greek word** used in our text, (γυνή.)
- So, the **first meaning of our text** is that Paul is **referring generically to all women**. He is **NOT only referring to the wives of husbands**, as some attempt to support.
- **Women are to learn. God wants all women to learn His Holy Word!** Many women were **wrongfully** excluded from learning opportunities in Paul's day. Sadly, this has been true throughout much of history. **This must NEVER be the case in the church of Jesus Christ.**
- Paul commands women to learn, **but verse 11 does not focus** on that. **The main focus is how they should learn.**
- Paul gives us **two qualifications** regarding how women must learn in the worship service context: **silence and submission.**
- In verse 12, Paul follows this with **two prohibitions**: women are **NOT allowed to teach or exercise authority.**
- Of course, the **two go hand in hand**. The emphasis on silence is demonstrated in submissiveness as part of the learning **process (learning God’s Word).**

- Look at the beginning of Verse 11a. Paul's **main point is to** "let a woman learn quietly." He **repeats the same command** in the **last part** of verse 12: **she is to "remain quiet."**
- It is important to remind ourselves again that **this is in reference to when men are present again in the context of worship.**
- It is NOT just to the church; in Ephesus, Paul also gives the same prohibitions elsewhere. **Writing to the church in Corinth** uses similar language.
- "For God is not a God of confusion but of peace. As in all the churches of the saints, the **women should keep silent** in the churches. For they are not permitted to speak, but should be in submission, as the Law also says. If they want to learn anything, let them ask their husbands at home. For it is shameful for a woman to speak in church." **1 Cor. 14:33-35**
- Once again, in Paul's letter to Corinth, we see the **same two qualifications** for women in the worship service. **Silence and submission.**
- Some might say it is a contradiction when writing to Titus and Paul, who **command women to teach.**
- Titus 2:3-4 "**Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good,** ⁴ **and train young women to love their husbands and children.**"
- **Question: What is the important difference?**
- **Women teaching women.** No one says women cannot teach in the church! They can teach other women and, of course, children. Timothy himself was taught by his grandmother Lois and mother Eunice!
- In **verse 12**, the Apostle Paul adds to the requirement for women to remain silent and not teach.
- This is extremely critical to understanding this passage of Scripture. He adds that women are NOT "**to exercise authority over a man.**"

2) **Significance of the Text - Application**

- We **need to consider the significance of what the apostle is teaching.**
- The **important question**, and one that **gets to the very heart of the matter**, is **WHY? Why should women not teach and exercise authority over men?**

- Under the **inspiration of the Holy Spirit, Paul gives us reasons**. As is typical with Paul, he begins verse 13 with a “**for**” (FOR) statement (**γὰρ**).
- In Greek, the “**for**” **marks this clause as an explanation for the previous statement** describing **how** a woman should learn and **why** the writer does not permit women to teach men.
- In other words, (this is very important) he will now **give us his reasons** why in the context of public worship, a woman must not exercise authority over a man.
- Notice that the **directives Paul** gives are **NOT based on temporary cultural conditions!**
- Instead, they are grounded in two unchanging facts that hold significance for all time. The first fact is creation, and the second is what occurred in the Garden of Eden when mankind fell into a state of sin!
- This is critical to understand. **Paul points to the order of creation. That is his first reason. “For Adam was formed first, then Eve.”**
- This is a **clear reference to Genesis chapter 2**. Paul uses the word “**formed**,” which we have translated for us in the ESV.
- It is a word repeatedly used in Genesis chapter 2.
- Let’s summarize verses 13 and 14. The Apostle Paul is **illustrating what happens when God’s creation order is reversed using the events in the garden**.
- God made **man the loving head and woman the loving helper, both under the headship of God Himself**. Adam gave up his leadership role, and chaos broke out!
- **Eve’s leadership influenced Adam. Adam was passive in that he should have destroyed the snake.**
- **God intends to keep** the order of creation as part of His worship when Christ's body meets.
- **Sin entering this world does NOT eliminate man’s responsibility to follow God’s creation order**. Ultimately, in obeying God, man and woman will be a blessing to each other and bring glory to Jesus Christ. **(That is the whole goal and purpose of our corporate worship.)**

- John Murray, a **former professor at Westminster Seminary of the New Testament**, wrote in his extremely helpful book about all the different Creation Ordinances, such as marriage, labor, the sanctity of life, the Sabbath, etc.
- **Professor Murray writes**, “We might expect that the radical change in the human situation caused by the entrance of sin and its resulting miseries would have had the effect of abrogating, or at least modifying, the basic creation ordinances which had been given to man in his state of integrity, This, however, is precisely what we do not find.” (The book is called Principles of Conduct, which I highly recommend.),
- **The role reversal of women exercising authority over men, in the act of teaching men in public worship, is contrary to God’s intended plan for man and for woman! REPEAT**
- **Paul places ultimate responsibility for teaching and exercising authority within the church on qualified men**. In the next chapter of this letter, he is about to explain what he considers a **qualified** man.

D) A Woman’s Salvation (2:15)

- This takes us to verse 15. **READ it.**
- It is not necessary to say this, **but this verse has also generated volumes of pages of literature from various authors.**
- **It has made translating the text significantly difficult and generated a wide variety of opinions.**
- As is always the case in exegeting God’s Holy Word, **context and comparing Scripture against Scripture** are most valuable!
- One truth we can say without any doubt is that the Apostle Paul is **NOT saying that a woman can be saved from their sin by giving birth to a child!** So, let’s rule that out completely.
- We know from numerous letters of the apostles and the teachings of the Lord Jesus that salvation comes from the LORD. We are saved by God's grace through faith in the death and resurrection of Jesus Christ.
- It is essential to say this verse should be understood in light of what Paul has been discussing women.

- In other words, it seems reasonable that we should think that this verse functions **as a conclusion to the paragraph and should be included with verses 11-14.** So, **we must keep it in its natural context!**
- William Hendriksen states that it is best to understand what Paul writes in verse 15 as a **qualification to what he just said in verse 14 and as a rounding out of the argument, like a summary statement.**
- I must confess I have struggled to understand the meaning of verse 15. There are several interpretations of the passage. I will mention a couple of possibilities, and you can decide what Paul means. The two I mention seem the most reasonable to me.
- **#1** – When Paul says the “**woman will be saved through childbearing**”, he is **referring to Christ!** In other words, “saved” has a spiritual connotation, ‘through’ is the means by which salvation comes.
- What some will say in support of this is that Paul is still referring to the Genesis account. Thus, he is still thinking of Genesis chapter three, where we find the first promise of Christ is given. **In theology, this is called the protoevangelium, meaning the first gospel.**
- In **Gen 3:15, God speaking to Satan** after the fall says, “I will put enmity between you and the woman, and between your offspring and her offspring; **he (Jesus) shall bruise your head, and you (Satan) shall bruise his heel.**”
- Then, in **Gen 3:16, when speaking directly to Eve, God says to the woman**, “I will surely multiply your pain in **childbearing**; in pain you shall bring forth children. Your desire shall be contrary to your husband, but he shall rule over you.”
- Remember, earlier in chapter 2 of this letter and verse 5, Paul wrote, “For there is one God, and there is one mediator between God and men, **the man** Christ Jesus.”
- Of course, we know that the "man" born of a woman is the Lord Jesus Christ. That is **one possibility** of the meaning of verse 15.
- **#2** The second potential interpretation is that **Paul is NOT referring to salvation in the spiritual sense but rather in the physical sense.** Thus, the word for the main verb “save” is to be understood as meaning that God will preserve women through childbearing in general.
- God has declared that a woman’s pain will be greatly multiplied! Some of you have children and will undoubtedly agree with me. I stood beside my wife during the birth of our three sons, and I can confidently say that I am grateful God made women to bear children! I am sure I could NOT handle the pain of it!

- Some will argue that in verse 15, Paul is trying to encourage the women that, in keeping with their God-ordained role (e.g., childbirth), God will protect them, **provided they have faith in Christ, love, holiness, and self-control.**
- Later, in chapter 4, we will see that the **false teachers at Ephesus forbade marriage** (see 4:3). Perhaps the Apostle Paul is trying to counter that lie by encouraging women that God will preserve them when they give birth!
- I will end our discussion simply by saying the main problem with this understanding is that many godly and good women who had faith in Christ have died during the process of giving birth. **So, surely Paul means something else!**
- Let's pray together.

I Timothy 2:1-3:16 Outline

I. Congregational prayer and proper objects of prayer (2:1-2)

- a) Scope
 - i. Priority – “First of all.”
 - ii. Wide and broad - “all”
 - iii. Contrast with false teachers
 - iv. Types of prayers
 - v. Purpose – Quiet and peaceful life

II. The Grounds/Foundation for Congregational Prayer (2:3-2:8)

- a) The basis for the Apostle Paul’s appeal
 - i. Good and acceptable
 - ii. Desire of God – “all”
 - iii. Not “universalism.”
- b) Evidence and proof that show God’s saving desire
 - i. Three theological doctrines

- a) Oneness of God
- b) Christ the mediator
- c) Christ's death secures redemption.

ii. The Ransom

iii. Paul's calling

III. Status and Conduct of Christian Women (2:9-15)

- a) Guiding Fundamental Principles
 - i. #1
 - ii. #2
 - iii. #3
- b) A woman's dress, demeanor, activities (2:9-10)
 - i. External beauty
 - ii. Internal beauty

- iii. Priority

- c) A woman's behavior (2:11-14)

- i. Meaning of the text

- ii. Significance of the text/reasons for prohibition

- d) A woman's "salvation" (2:15)

- i. Two presuppositions

- ii. Two interpretations

IV. Qualifications for Church Leadership (3:1-13)

- a) Introduction: The ministry – a noble, essential, **God gifted** task to be desired

- i. Context continuation

- ii. Gifts to the Church of Christ (Ephesians 4:1-16)

- b) Offices in the church of Jesus Christ

- i. Three introductory comments

1. Philippians 1:1
2. Importance of the offices
3. Interchangeable words

ii. Presbyter/Overseer: (3:1-7)

1. Presbyter/Elder: Jewish origin - denoting seniority and dignity
2. Overseer/Bishop: Greek origin - denoting function, pastoral oversight
3. Structure of passage (v. 1-7)
 - i. Desire and commendation
 - ii. Eleven qualifications (see handout)
 - iii. Three specific situations and three specific reasons
 - Situation/Reason #1

- Situation/Reason #2

- Situation/Reason #3

iii. Office of Deacon (3:8-13)

1. Overlap with elder list.

i. Similarities

ii. Dissimilarities

2. “Wives” or “Women” verse 11

3. Qualification List (handout)

- i. Self-Mastery
- ii. Orthodox convictions
- iii. Tested and approved.
- iv. Home Life

4. Deacon duties/functions

V. Purpose statement – “Heart of corpus” (3:14-16)

- a) Priority of Christ’s Church.
- b) Hymn of praise to the LORD Jesus Christ.
 - i. Stanza 1
 - ii. Stanza 2